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THE SUBSTITUTE FOR SWINTON, ROMANIZED.

"Swinton's History," the Boston School Committee said, "was removed in the interest of truth and fairness," its "teaching," they said, "is not correct; it conveys the impression that an indulgence is a permission to commit sin." Swinton's History teaches nothing of the kind. The foot note on page 320 says: "These indulgences were, in the early ages of the Church, remissions of the penances imposed upon persons whose sins had brought scandal upon the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins."

On this misrepresentation Swinton was removed, and Anderson's New General History was substituted because, as one member of the School Committee said, "*It gives a fair account of indulgences.*" But when he made this statement he said what was not true. We appeal to the book. Anderson's History DOES NOT CONTAIN A WORD ABOUT INDULGENCES. What then are we to understand? That the Committee had not examined the book, and had been imposed upon?* or having examined

* The following indicates this as a possibility. In the meeting of the school committee, at which Anderson's History was adopted, a member inquired upon what

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it, they would impose upon the public? We leave the gentleman to explain. It was further said in the Committee: "If facts are to be given in a history they must be given as they are, and not distorted." Very true, and that is just what Swinton does. But how about the history that does not give the facts?

On page 598 of Anderson's new General History, we read that in the reign of Maximillian I., "Martin Luther published his famous ninety-five theses against the *doctrines* of the Catholic Church." Is this what the members of the Boston School Committee call "truthful history?" Do they not know that Martin Luther's theses were against the abuses of INDULGENCES? Again on page 599, we read that "From the spread of Luther's tenets grew *what is called* the Reformation." And this is all that the School Committee of Boston would teach the youth of America concerning one of the greatest and grandest events of modern history. Cardinal John Newman, a very high authority of the Roman Catholic Church, says in his pamphlet in reply to Mr. W. E. Gladstone's "Vatican Decrees," that "while Protestants speak of the *blessed* Reformation, Catholics, when they describe it, speak of it as the *so-called* Reformation." Singular agreement between Anderson the author and Newman the Cardinal.

Why is it that Anderson's General History, so highly commended by the School Committee of Boston speaks thus slightingly of such a great event, and otherwise falsifies and distorts history? Why? "Anderson's" History has been ROMANIZED.

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grounds the book was recommended, and made the following statement: "At a meeting of one of the sub-committees soon after Swinton was dropped, two books upon History were upon the table—Fisher and Anderson, which a member of the text-book committee—also a member of this sub-committee was engaged at intervals of business in looking over. The owner of the books came up to this member of the text-book committee and said: 'You may take those books home if you wish.' 'Oh, I don't care to,' was the reply. 'Take them home with you. I can easily get others,' was urged. 'Oh, it is not necessary, *fifteen minutes is enough for me on any history.*' Now I had noted the pages to which this member had been giving his attention, and when he laid down the books I took them up, and opened to the pages where he had been reading and found the subject matter to be such as referred to the *causes which led to the Reformation.*" The statement closed with this question: "Now I would like to know if, *upon this ground alone,* Anderson has been recommended by the text-book committee?"

In a Roman Catholic work, *Judges of the Faith*, published at Baltimore and bearing the recommendations and endorsements of two cardinals and several Bishops of the Roman Catholic Church, thus giving it high authority—we find, on pages 23, 24, 25, eight school books strongly condemned, some of which, the author says, were "put on the *Index of Prohibited Books*." Of the eight he condemns, Swinton's and Anderson's Histories were the first named. Now, how does it happen that one book thus condemned is substituted by the agents of the Romish Church for another condemned book which they had succeeded in removing from the public schools? The natural inference is, the book has been Romanized and doctored to meet the wishes of the Roman Catholic hierarchy.

THE OLD ANDERSON PROHIBITED.	THE NEW ANDERSON ROMANIZED.
On page 163: In speaking of King Henry II. of England in the middle ages, it says, "His next object was to *reform the abuses and correct the vices of the clergy*, who, being by the institutions of William the Conqueror, amenable only to ecclesiastical authority, *set the common laws of the realm at defiance*."	On page 350, it says of King Henry II. of England: "His next object was to *diminish the powers and privileges of the clergy*, who were, by the institutions of William the Conqueror, amenable only to the ecclesiastical courts by which if found guilty they were delivered up to the secular power for punishment."
On page 179: In speaking of Henry IV., after describing the part the king and his son took in the battle near Shrewsbury (1403), when they "signalized themselves by their feats of strength and daring," it says, "Henry, in order to *gain the favor of the Church, caused severe laws to be passed against the Lollards* (the followers of Wickliffe), *and one of them was condemned and burnt at the stake* (1401). *This was the first English subject that was put to death on account of his religious opinions.*"	On page 367, after describing in the same language the part the king and his son took in this battle, ALL after the word "daring" is omitted.
On page 191 it says: "The reign of Philip II. (of France) is also noted for the PERSECUTION of the Albigenses."	On page 383 it says: "This reign is memorable for the *rise* of the Albigenses."

On page 192: Under the reign of Louis IX. of France it says, "*The Inquisition was established at Toulouse, and all who refused to conform to the tenets of the Church of Rome were mercilessly punished.*"	On page 384 *this entire passage is omitted.*
On page 194 we are told that the reign of Philip IV. of France "*is particularly noted* for the contest which arose between the King and the Pope (Boniface VIII.), on account of the attempt of the latter to *prevent the taxation of the clergy.* Boniface in vain issued bull after bull, all of which were treated with contempt and defiance by Philip; who, after the death of Boniface succeeded in placing the Archbishop of Bordeaux under the title of Clement V. on the papal throne, and transferred the seat of the papacy from Rome to Avignon, where it remained for about 70 years."	In the new book all of this is omitted.
On page 293, under the reign of Charles IX., we read "that the Queen Mother entered into a conspiracy to remove him (Admiral Coligny) by assassination, *and thus arouse the vengeance of the Huguenots, so that a pretext might be found for their destruction.*	On page 549 the words in *italics* are omitted.
On page 293: In speaking of the St. Bartholomew Massacre, it says, "The number of those that fell in Paris is estimated at 10,000; *the whole number slaughtered in different parts of the kingdom amounting to* 30,000.	On page 549 it says: "The number of those who fell in Paris alone has been estimated at 10,000; *but it is impossible to ascertain the number of victims with accuracy.*

From this it will be seen that the Roman Catholic hierarchy, not satisfied with establishing schools of their own and filling them with scholars taken from the public schools, have decided to remove from the public schools truth-telling histories, and substitute for them, histories which pervert and suppress the truth. How long will the American people submit to such foreign interference with American Institutions?

COMMITTEE OF ONE HUNDRED, ROOM 22, CONGREGATIONAL HOUSE, BOSTON, MASS.

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